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**The Life of Father De Smet, S.J.** By E. Laveille, S.J. Authorized Translation by Marian Lindsay. Introduction by Charles Coppens, S.J. New York: P. J. Kenedy & Sons. Pp. xxii+400. Illustrated.

Across the pages of this very interesting book flit Indians, trappers, traders, soldiers, selfish and unscrupulous agents, side by side with heroic and self-sacrificing Jesuit missionaries. The central figure is Father De Smet.

Born in 1801 in the town of Termonde, Belgium, Pierre Jean De Smet soon gave promise of the qualities which so well fitted him for the rôle he was destined by Providence to fill later on. In his school days he was conspicuous for his great physical strength and love of rough games, but rather inconspicuous though solid in his studies. Kind-hearted to a fault, and ever inclined to take the side of the weak against the strong, he was very popular among his fellow students. He early showed that love of justice which, in after years in a far country, endeared him to savage tribes, and impelled him to plead their cause before governments and people.

In his youth, carried away by the glamour of the achievements of Napoleon's Grand Army, he seemed to be inclined to a military career. His real vocation was finally determined when he met Father Nerinckx, a missionary from Kentucky. The latter was returning to America with a band of novices for the Society of Jesus, and among these Father De Smet enrolled himself, leaving home without saying good-bye to his family. He entered the Jesuit novitiate at Whitmarsh, Md., going later to Florissant, Mo., where he was ordained priest in 1827.

The book gives us a vivid picture of the Middle West and the great Northwest in pioneer days. It shows us the work of Father De Smet among the various Indian tribes, over all of which he possessed an almost miraculous influence. We see the American aborigine at his best when cut off from the Whites and living in the Jesuit reductions. We behold the splendid promise of these reductions, which bid fair to rival those of Paraguay, ruined by the insatiable greed of white settlers who drove the red men further and further into the barren wilds, and the debasing influence of traders and others who destroyed the Indians' manhood.

Interesting side-lights are thrown on the Jesuit foundations in North America and on the great work done by the Order in those early days. The noble character of Father De Smet is laid bare with its forgetfulness of self and its unbounded confidence in God. Through every page looms the impressive figure of this extraordinary man, who was at the same time explorer, geographer, linguist, and author, and last, though not least, successful mediator between the United States Government and the Indian tribes. An alphabetical index adds to the value of this excellent life-story of a truly remarkable man.

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**The Conquest of Virginia the Forest Primeval.** By Conway Whittle Sams, B.L. New York and London: G. P. Putnam's Sons, 1916. Pp. 432. Maps and illustrations.

Every reader of American history, even the school-boy, has sketched for himself an outline of Indian environment. In imagination one sees him in his wigwam communing with the genius of solitude or, in a fit of activity, going forth to enjoy the pleasures of the chase or the rapture of the fight. We behold his patient squaw bearing his burdens or toiling in his fields. Our early reading has made us familiar with his stoicism and his cruelty. In a word, by a succession of touches we have constructed for ourselves a picture of the daily life of the aboriginal race of America. An examination of *The Conquest of Virginia* is likely to make some alterations in our cherished picture of Indian civilization.

This volume, the first of a series projected by its author, is called *The Conquest of Virginia* because in his opinion it was a conquest "as truly as that of Granada by Ferdinand and Isabella, Mexico by Cortez, or Peru by Pizarro." Mr. Sams might have added that it was more complete than any of them, for in Virginia there are few survivors of the native tribes.

The introduction briefly notices the European wars concerning religion. In this section the author, who believes that the grand object of Philip II was to extirpate heretics, does not appear to have examined the recent discussions of the era of the Armada. In America as well as in England, future historians will conclude that the piratical acts of Drake and others sufficiently justified the attempt of Philip to make England a dependency of Spain.